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removal of the bar on remarriage was also of the same kind elsewhere in the neighbouring States. Clearly, the idea of leviration or sororation is incompatible with this idea of the marriage bond continuing even after death and necessitating a ceremony to break it. It may also be noted that while the Khasis permit divorce somewhat easily, remarriage is not permitted of either party "within the family of the divorced husband or wife" (G). A Khasi cannot also marry two sisters, although he can marry irregularly, more than one woman and also the wife's sister after the decease of the wife. We can now discuss why a woman or a man refers to the brothers and sisters of the husband or wife by the kinship terms used by the spouse, qualified by a special term. When a man marries and goes to live in the house of his wife's mother, he comes in contact with unmarried sisters of the wife. But he knows that they are sexually to be avoided. He lives in the wife's mother's house only during the life time of his wife. A wife's sister is comparable to a Kur sister sexually, during this period.

But his economic relations and religious ties require that a distinction should be made between these "sisters" and the "Kur sisters." The qualifying term supplies this requirement. The woman, on the other hand, has no direct relations with her husband's brothers. She has however to keep in touch with the husband's female relatives. The bones of the husband go over to the mother's house and eventually to the clan ossuary. The husband is also a potential manager of the property of his female relatives. She has therefore to take note of the order in age of her husband's sisters. As her husband uses the terms for sisters for the sisters-in-law, it is quite natural for her to extend such usage to her husband's sisters. The brothers of the husband do not count at all so far as the woman is concerned, and she will not therefore have any special term for them. As the sisters are referred to as Para Kynsi and Hymmen Kynsi, so will the brothers of the husband be referred to by similar terms. The absence of any sexual privileges between the woman and her

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husband's brothers fits in with such a terminology of kinship. It has not however determined the terminology.

We have referred to an exception in the case of kinship terms used by a man. His relation with his wife's brothers is quite different from that of a woman with the husband's sisters. The wife's brother is the manager of the wife's ancestral property; also this uncle has to be associated with important rites at birth and death of the children of the sister. Nevertheless, the husband has also his own position. The house that he sets up after marriage belongs to his wife no doubt; but he is the master there. As Gurdon states "It is he who faces the dangers of the jungles and risks his life for wife and children. In his wife's clan he occupies a very high place, he is second to none but U Kni, the maternal uncle, while in his own family circle a father and a husband is nearer to his children and wife than U Kni. The Khasi saying is "U Kpa uba lah ban iai, U Kni Uba tang ba ka Iap ka im" which may be translated freely as "The father bears the heat and burden of the day, the maternal uncle only comes when it is a question of life or death."

A man and his wife's brother represent the two aspects of the relationship which binds every man in Khasi society to his mother's house and to his wife's house.

Clearly, the two men, the sister's husband and the wife's brother, each have rights which are similar. Also they have close contact in many matters. Their relationship to each other is however distinct from that of brothers. Among the latter, authority depends on seniority. Between the S.H and the W.B, such a question does not arise. Each is in a position of authority, but in a different sphere. A special term is obviously needed to denote this special relation, which is reciprocal.